000 Ornamental scars. -- Painting. -- Tattooing /Ed., in the German, Tätowierung/ (1): origin; purpose;

1. The Lübeck Museum for Anthropology writes Tatanierung.

parts of the body tattooed; execution; varieties; payment of the tattoo artist. -- Mutilation of the teeth: reason; execution.

1. Dress.

291 The native dress of the men is a strip of material drawn between the legs and folded in the back and the front over a belt. The strip is about 90 centimeters long, 70 centimeters wide, and made of the bark of various fig /173/ trees (Fig. 111). The bark cloth is left either in its natural color and in that case shows all [386] gradations from almost pure white to a dark reddish brown, or it is dyed a resplendent red by means of red wood and is often so magnificently prepared that one can distinguish it from European cloth only by looking at it closely.

291 177 Nowadays European cloth is to be found everywhere as a result of trade, and it is supplanting the original dress which is so becoming. European cloth is sometimes worn just like the bark cloth, but usually it is wrapped smoothly around the loins with or without a belt (see Fig. 111).

291 281 Only once did I see in place of the bark cloth a narrow loin apron made of monkey skin, which at the upper end was drawn over the hip string and the rest fell down in long strips (etō'b-mabă's).

291 The belt (kă'na IV) consists of fiber strings with or without beads, a braided palm band (Fig. 112), or hide. The simple strings are to be seen only on boys or people who pay little attention to their appearance; the beaded belts, in contrast to those of the /Figs. 112 and 113 appear here in the original text/ women,

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[291]

are single strings. The braided belts, Figure 113 (bă'b IV, Fang), apparently occur only in the south. The hide belts are either narrow bands, usually made of monkey hide, or broad bands of antelope hide whose hairy side is first shaved smooth and then incised with all kinds of patterns. Belts made of the stalks of the bindweed (abǭdembĕ̄, that is, "those who dress poorly," from bǭt, "to dress," and mbĕ̄, "the poor, the bad") are regarded as the most inferior. They are worn only by people who are very negligent about their appearance.

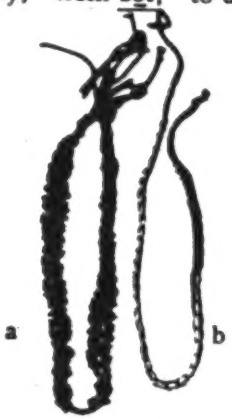

Fig. 112. Fiber Belts. (b) Decorated with cowrie shells.

Fig. 113. Braided Belt.

Both in form and material, the women's dress is fundamentally different from that of the men. It consists of two pieces, the front apron and the back apron, both being held against the body by a hip band made of hide strips, fiber, bead strings, or European material. The front apron in its simplest form (which is found among the northern Pangwe) consists of a long, narrow, dry banana leaf which covers the pudendum and the perineum between the legs and is folded in front to form a triangular flap which is wrapped over the hip string. Otherwise, it is made either of bark cloth or a piece of hide. The back apron among the Fang is a small, modest piece of bark cloth which occurs in two forms. The first type is a band three and a half meters long and 23 centimeters wide sewed together out of many (eight to nine) pieces, /174/ which by means of pleating is shortened to a small apron 24 centimeters long and 13 to 27 centimeters wide. A string drawn through the upper edge gathers it in, like a fan. The second form consists of from two to eight small, quadrangular pieces of bark which are gathered

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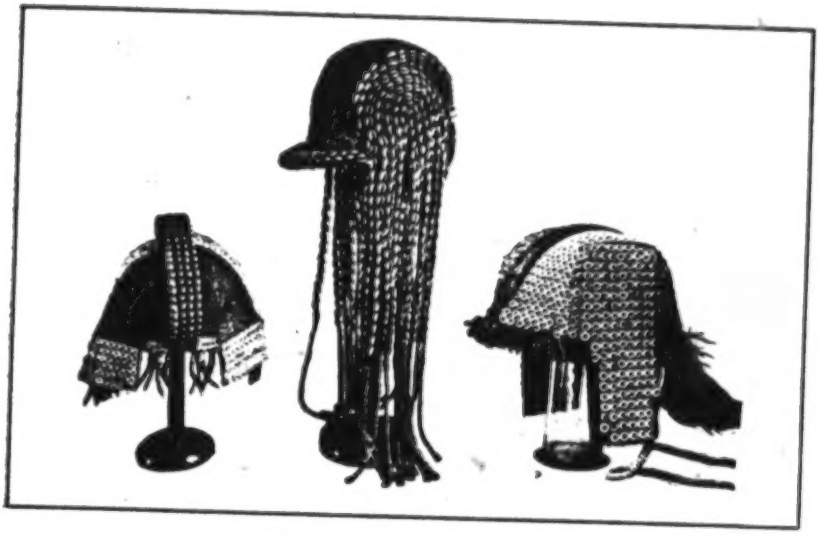

Fig. 119. Helmet Caps.

Of 25 different forms, which are given individual names, about half are worn by both sexes indiscriminately; the rest are worn only by men or only by women. Among the Fang the men's ornaments are more frequently the same as those of the women than is the case among the Ntum, and for this reason they are more frequently the butt of ridicule. 302 381

Helmet crests and ornamental caps are worn constantly; only as a sign of mourning are both taken off -- the former is sometimes also taken off before a hunting expedition. /178/ 292 765

To make his ornamental caps (edo̱'ban, etu̱e'), the Ntum takes a hide from a long-tailed monkey, dwarf antelope, young goat, or sheep. The hide is cleaned of its fat, turned inside out, and drawn over the arch of a plantain rootstock that has been cut to a semi-spherical shape. It is tied with a string at the base, and along the edge it is fastened by pegs to the ground. Stretched in this way, the hide must be dried in the sun and later over the fire. 294 281

Furthermore, blackened bast strips of the Triumfetta are needed. These are colored in the following manner: the bark of certain 294 386 824

325 intercourse. During this period, the ore is carried to the hut in
372 baskets and piled up there, and charcoal (miĕ, mēi) is obtained.
The charcoal must be especially "strong," and for that reason it
is obtained only from the following five trees: 1) Pentaclethra
[824] macrophylla Benth., Leguminosae (ebā); 2) Erythrophloeum
guineense Don., Leguminosae (elŭn); 3) Cylicodiscus gabunensis
Harms, Leguminosae (edŭm); 4) Eurypetalum tessmannii Harms,
Leguminosae (andzĭtsń); 5) Irvingia grandifolia Engl., Simarubaceae
(ngŭn IV). The wood is heaped up in small piles near the village,
set on fire, and, when it is charred, extinguished while still glow-
ing. The water with which it is extinguished is skillfully squirted
out of the mouth like a shower.

325 In Bebai, among the Schumu family (Woddo region) where I
343 saw the smelting, a smaller hut stood next to the smelting hut
834 (Fig. 182, Drawing 2); this hut contained nothing but a sleeping
bench (p), a poker hook (q), and a number of spare blast pipes (r)
for the furnace. The hut owner for whom the smelting was to be
done the next day spent the last night in it in order not to succumb
to the temptation of violating the above-mentioned rule at the last
moment. This precautionary measure shows how steadfastly the
Pangwe actually observe the many commandments.

325 In the morning the workers appear with their tools, the blast-
pipes (žŏń IV), and bellows.

The bellows without valve -- but in contrast, it does not have
wooden sticks used as handles. It is made of soft wood (see page
240); from its two bowl-shaped enlargements (Pangwe: alŏ-nkŭm,
"bellows ears") separate shafts lead /228/ /Fig. 181 appears here
in the original text/ into the tip (Pangwe: ndžŭ-nkŭm, "bellows
nose"). The bowls are covered with animal hide with the hairy side
● [281] inward, or (only among the Jaunde) with leaf sheaths of the banana
tied together in a tuft. Since the hides are moved directly by hand
and not by means of sticks, only soft hides can be used, such as
those of the long-tailed monkeys, the potto, the civet cat, and
the African dwarf buck Neotragus batesi Winton.

The pit in the smelting hut is stuffed full to the rim with leaves
of the umbrella tree, so that after the completion of the smelting
process it can be cleaned of the charcoal remains without any

411
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Fig. 83. Shield of Buffalo Hide.

579 Schüe gave for one of his deceased wives, strife broke out. In the course of the festival Schüe wanted to start counting up the people who had done some injury to the deceased. And since -- as /249/ usual -- there was a great deal of shooting at the festival, he ordered that there be quiet in front of the meeting house, saying that whoever wanted to shoot had better go into the next village. Thereupon Bekongo, the son of Makina, stood up and said, "I don't care, I'm not going to listen to that stupid talk," and fired off his rifle near the meeting house. Naturally, the Ebäangon people would not stand for this, and Schüe's sons said to Bekongo, "Hey! our father just forbade anyone to shoot here; do you think that Schüe is a slave here in his village?" In this way a verbal battle developed between the two parties, and soon the brawl with bush knives was in full swing with blood flowing on both sides. The Bebai people related to the Ebäangon people tried to bring about a reconciliation or they sided with Schüe. Finally the Bebai people moved off, pursued by the Ebäangon people armed with choppers, who called after them, "Wait, we'll get even with you yet!" The last of the Bebai people was Ejamatua, a man from Makina's village. He was either annoyed by the shout or he was particularly harassed by the pursuers; in short, for whatever